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HISTORY
OF
L'ANSE TOWNSHIP





THE HISTORY OF L'ANSE TOWNSHIP

BY

THE AMERICAN HISTORY CLASS OF
L'ANSE HIGH SCHOOL

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1922



L'ANSE SENTINEL, Publishers

PREFACE

The purpose of this booklet is to acquaint its readers with the history of L'Anse Township.

Since the State of Michigan is anxious to have a complete history of its regions and since the Department of Education is urging the schools to help in this matter, the members of the American History Class of the L'Anse High School wish to be among the pioneers in this work. We have therefore compiled to the best of our ability all legal records that have been possible to obtain, and have conversed with many of the old settlers to get accurate accounts of past history.

The information received as we have written it may not be absolutely correct in every detail, and it may not be as thorough or as well written as it might be, but we feel that it is a good attempt at least and may serve as a vanguard for future histories of our township.

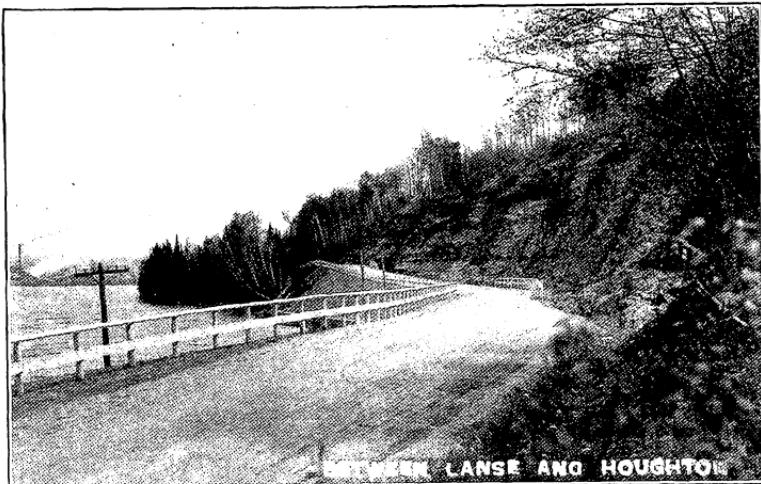
The proceeds derived from the sale of the books will be used by the class for an educational trip to Marquette and the Copper Country.

We wish to thank all who helped us make this booklet a success.

The American History Class.

INTRODUCTION

NESTLING about the sides of a beautiful sheet of water, early explorers of the Upper Peninsula came upon the region now known as L'Anse. Smitten by the wondrous beauty of view as they topped the hills that surround this elfin glen, they named it "L'Anse," the arc or handle. The beautiful lake lies like molten silver in its green girdled nest, now silent or with sudden thrill, a heaving, leaping thing of life, smashing at its barriers with thunderous roarings. And silently about it stand the mighty hills—the "Red Rocks" and the towering pine and hemlock—all mutely



VIEW FROM L'ANSE AND HOUGHTON

witnessing through ages of time, the emotions of this slip of a daughter of Neptune—our beautiful bay.

And here came the white man to barter and trade with Nature's children—the mighty Chippewas—who owned this region as their home. Here five thousand Chippewas bordered the shores with the wigwams and their cornfields, for corn was most assiduously cultivated by them. Here came Astor and his bold voyagers and established their trading posts. Here the skins trapped by the Indians were exchanged for trifles, tobacco, powder and supplies.

Then came the discovery of copper in the Keweenaw Peninsula and soon a thriving settlement sprang up. The railroad followed and for a time came to rest with L'Anse as its terminus.

From here they trekked to the new Eldorado—the Copper Country. L'Anse thrived and grew, for great was the traffic through its portals.

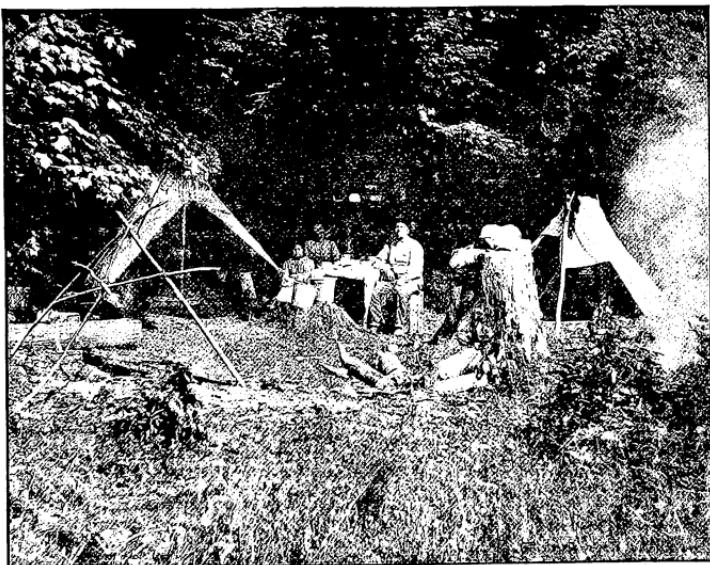
Then came the lumbermen, and with ringing steel they began to dismantle our beautiful hills of their virgin verdure. Ghastly the slashes that soon began to appear, but Time—Time, that great physician—has softened the crudities left by man's hand, and what was once virgin forest, then a jungle of tree-tops and limbs, has emerged into smiling acres of Cloverland—Nature's redemption and man's wastrelness.

Here shines the sun with warmer rays, here whispers the breeze with lighter lays, and here man but tickles Nature with a hoe and she laughs forth a bounteous harvest. And as one stands upon its sunlit hills, one cannot help but feel that its beauties are not doomed to waste unseen, unused, and unappreciated forever.



CHIPPEWA INDIANS AND LEGENDS

THE CHIPPEWA or Ojibway nation was one of the largest tribes of Indians in the Northwest. They were bitter enemies of the Sioux Indians and their warfare continued until modern times. Northern Michigan as well as Wisconsin and Minnesota were the scenes of many wild battles. In the battle of Grand Island, the Sioux, greatly enraged, followed some Chippewas and killed them. This caused Chippewa boundary controversies, and the treaty of Prairie Du Chien was made in 1825. Since this time a great many treaties have been made with the



Indian Camp Meeting Scene at Pequaming

Chippewas concerning their location on reservations and timber rights.

DOMESTIC AND FAMILY LIFE

A chief of early days, whose name has come down in history, was Andog-weos. He was particularly noted for his peaceful disposition and intelligence. To the white man he was a guardian spirit, often saving them from murder and pillage. The war spirit has long since died out with the Chippewas, and they live quiet and uneventful lives upon their reservations. Even their ancient heraldry, their totems, seem forgotten, and only those

living at outlying points still practice the Medicine dance, the religion of their fathers.

The weapons and tools of the early Chippewas were arrowheads, axes, hammers, and household implements of all sorts, made of stone, bone, and other materials. The ice chisels used for winter fishing were made from the horns of deer, elk, or moose. They had bowls, spoons, and platters made of birch bark and wood. They made ornaments of mica, shells, gossils, agates, and pipe-stone. They also made many tools, ornaments, and weapons of copper.

The Chippewas dressed in animal skins, particularly deer skin that was tanned, soft and smooth, and ornamented with beads, colored porcupine quills, or bands of fur. The garments for the men consisted of tunic, trousers, leggings, and moccasins, while the women added a skirt to these. After dealings with the white men began, the deerskin skirts and trousers were soon replaced with woolen garments. Their wigwams were usually covered with bark, though skins were often used.

Fish and maple sugar were staple articles of diet, and were important articles in their trading with the whites. Wild grapes, plums, cherries, berries, nuts, and roots of certain plants were added to their fare when in season. They cultivated corn, potatoes, squash, and beans but not as extensively as other Indian tribes. As among all Indians, the drudgery of gathering and preparing food fell upon the women. The men merely killed the larger game.

RELIGION AND MYTHOLOGY

The mythology of the Chippewa include not only a great spirit, good and evil, but also countless minor deities. One of these is Chebiabose, keeper of the land of souls, who appears as a human skeleton, armed with bow and arrows. Many of their winter tales were about cannibals and fairies having supernatural powers. A greater number of these stories are of wizards, sorcerers, and the evil spirits of land and water.

Nanabozho is prominent as one of the demi-gods. He appeared in countless forms with all the attributes of a god and the weaknesses of a man. Though he could often change his form at will, he was often in straits for a meal. He had power to send birds and beasts on all sorts of errands, but when they danced before him, he did not hesitate to take a fat duck for a meal. He is connected with the Chippewa version of the deluge, and recovery of the earth.

The following account was given by a chief named Osjewegum (Log on Stream). "The earth was made by Nanazozho. He and two wolves were out hunting; after two days one wolf parted from them, the other continued with Nanabozho and was adopted as his son. Nanabozho knew there were devils in the lake, so he and his son went to war with them and destroyed all the devils in one lake, but every deer that the wolf chased would run into one of the other lakes. One day the wolf chased a deer and it ran upon the ice; the wolf followed and just as he caught the deer the ice broke and both fell in and the devils caught and devoured them. Then Nanabozho went up and down the shore lamenting the loss of his son. A loon in the lake heard him and asked him what he was crying about. The loon then told Nanabozho what had be-

fallen the wolf, and also told him he might see the devils if he would go to a certain place where they came out to sun themselves.

Nanabozho went, and saw the devils in all manners of form, snakes, bears, and son on. When the two-headed devils got on the bank they saw Nanabozho and sent a very large devil in the form of a snake, to investigate. When Nanabozho saw the devil coming he turned himself into a stump. The devil coming up, wrapped himself around the stump and squeezed so hard that Nanabozho was about to cry out when the devil uncoiled a little; then he wound himself about the stump and squeezed still harder. The pressure was so great that Nanabozho was just about to cry out with pain when the devil relaxed himself and went back to his companions and told them it was nothing but a stump. The devils were not convinced and sent a bear; the bear hugged and clawed and bit the stump. He did this repeatedly until just as Nanabozho was about to cry out, the bear returned and told the devils it was nothing but a stump, whereupon the devils all went to sleep in the sun. When Nanabozho was sure they were asleep he took his bow and arrows and shot the two great devils. When the rest awoke, they pursued Nanabozho with a great flood. He heard it coming and ran from hill to hill until he got to the top of the highest mountain. Then he climbed the highest pine tree he could find, but the waters followed him to the top. Then he prayed that the tree might grow, and it grew but the water still rose higher. He prayed that the tree might still grow more, as the water was up to his chin. He prayed the third time but the tree grew only a little. Then looking about, he saw a number of animals swimming, among them the beaver, otter, and musk-rat.

Nanabozho called them his brothers and bade them come to him. When they came he said, "We must have some earth or we will die." First the beaver dived down, but he drowned before he reached the bottom. Then the otter went down, but he lost his senses before he could get a bite of soil. Then the musk-rat went down; and just as he got a bite of earth he lost his senses and floated to the top.

Nanabozho had them brought to him and he examined all their claws, but found no earth except in those of the musk-rat. He took this in his hands, rubbed it, and held it up to the sun until it was dry. Then he blew it all around the water, and land appeared.

THE "BEAR-WALK"

The "bear-walk, as the Indians call it, is the cruise of the animal at twilight, or the spirit of the sorceress, or the medicine woman. This caricature of a weasel, owl, or some other thing is illuminated at night, the light coming from this source.

It is thought by the Indians of Zeba that Mrs. Elijah at some time purchased the secret or formula from some medicine man.

In order to make this medicine act, it is put into some animal skin and it travels until it finds its victim. This, the Indians say, is the spirit of the medicine man or woman traveling.

This is the only way the medicine can be used. It is said that if one of the "bear-walks" is killed, the person who sent it out will die immediately.

This power of the medicine man or woman is left to one person in the tribe, usually inherited, but it can be purchased, not for money, but for whiskey, beads, or other goods.

The Indians only suspect and accuse Mrs. Elijah of having this power, and think that she has been sending out the "bear-walks," but this has not been established to a certainty.

NANABOZHO AND THE CHERRIES

One day Nanabozho was walking through the forest and came to a small stream and in it he saw branches of large ripe cherries. He sat for some time on the bank of the stream wondering how he could get the cherries without wetting himself. Finally he came to the conclusion that he would have to jump in after them. Jumping head first into the stream where he thought the cherries were, he hit his head on a large flat rock at the bottom. For only a second he was stunned, as he was a very active individual and feared by all the Indians for his trickiness. When he looked upward he saw the cherries on the branches overhanging the stream. Very much bruised and embarrassed he crawled out and thought no more of the cherries.

DANCE OF THE CHIPPEWAS

The ceremonial dances may be described as follows: "The Indian band parade two abreast, leaping and chanting in time with the drums. Then the drummer goes around this circle three times with a short double step, first on one foot and then on the other. The Indians are painted, some all black, some half black and half red. Their heads are ornamented with feathers and their hair plaided with little bells and trinkets in the braids. From their belts hang small looking-glasses, their knives, and the skins of birds. Their ankles are bound with bands of fur. Some wear moccasins and some a fox's tail streaming from each heel. Their faces are painted red, green, yellow or black, in circles, lines, stars and points. During pauses of the chanting a warrior would tell of his exploits in war or chase."

"The drums mentioned are used in ceremonies of all kinds and are made of pieces of wood hollowed out, and the ends covered with rawhide, stretched while wet so that it is tight when dry. The only instrument among the Chippewas that is really musical is the flute with three holes. It is played by an expert, and this makes pleasant but mournful sounds. It is used mostly in courtship."

MOURNING FOR THE DEAD

The Chippewas in former times buried their dead by enclosing the remains in a box or bark shell. This was placed upon a scaffold about ten feet high, made of four saplings having cross pieces bound to them. Upon these the box rested. They often planted vines at the base of the saplings which soon grew and covered the box. One reason why they favored this method was that they did not like to have their dead put out of sight so soon by putting them in a grave. After a time, when the remains were interred, a covering was built over the graves, made of young saplings which were built together like a small house or wigwam. An opening was left in one end to insert food. If it were a warrior, the pole or gravepost was set up in front of the opening.

This was painted red and ornamented with the metal or other trinkets of the deceased, strips of fur, feathers, bits of tobacco, and sometimes scalps.

The Chippewa men when in mourning painted their faces black.

The Indians of Zeba have their cemetery in the Pinery. They still build houses over their graves but some have followed the custom of the whites.



EARLY SETTLERS AND TRADING

Many were the men who were real founders of townships, but whose names have not gone down in history. Yet those of whom we do have records were sturdy settlers who had much to deal with. These brave men had to endure many hardships. They worked towards earning a livelihood in a wilderness which promised much.

Of the earliest of our pioneers on record, Peter Crebassa stands out clearly. In the early days all that suggested civiliza-



A Typical Home of the Lumbermen, L'Anse Township

tion in the wilderness were the fur trading posts. Mr. Crebassa, an agent for the American Fur Trading Company, was obliged to travel along the shores of Lake Superior from Sault Ste. Marie to Fond du Lac. Severing his relations with the company in 1838, he purchased a stock of goods and started a post for himself at L'Anse where the Methodist Mission of today stands. He was appointed postmaster in 1852. Mr. Crebassa continued his trading for about fifteen years. Besides his position as postmaster he held several public offices.

About the year 1852, Bishop Baraga brought Edward St. Arnold to the Head of the Bay for the purpose of teaching the Indians farming. Mr. St. Arnold and some helpers showed the Indians how to build log cabins and taught them to haul wood in the

wintertime. Oxen were used to drag the plows which prepared the soil for planting. The Farmer made L'Anse his home for the rest of his life. Some of his descendants are still living at the place where he made his settlement.

Captain James Bendry, a salt water seaman, sailed up Lake Superior and made Keweenaw Bay his headquarters. He saw the possibilities of utilizing his boat for carrying lumber to Houghton. Since there was no saw mill here, he built one and constructed a small village around it. His boat was the only one plying between L'Anse and Houghton at that time. Later, when the brick yard came into existence, he was one of the owners. He helped to plot the town, one street of which is named after him.

One of the earliest prominent business men was Samuel Lloyd. Coming to America from England while a young man, he proceeded across the continent to Houghton where he engaged in the hotel business. When the railroad was built to L'Anse he moved his hotel here. The removal was effected by water under the management of Captain Bendry. Two large scows were lashed together to receive the building which extended over the two boats on heavy timbers. The strange looking craft was towed by Captain Bendry's tug from Houghton to L'Anse, a distance of thirty miles. The trip was made at night when the water was calmest. The hotel was in full running condition with everything in it, even to the family. To prevent collision, a light was placed in every window. When the journey was completed and the hotel unloaded, improvements were made on it. At one time this was the leading hotel of L'Anse.

Mr. Lloyd served as deputy sheriff several years and as marshal of the village for two terms.

In July 1871, James B. Smith of St. Claire County, Michigan, came to L'Anse, which was then only a collection of three or four houses. He erected the first business house in town. He engaged in merchandising and also as a dealer in feed, hay, and grain. His stock, worth twenty thousand dollars, was kept in a large warehouse near his place of business on Main street. Mr. Smith was a member of the village council seven years and president of the village for two years. He was one of the leading pioneers of the town and his death in the Fall of 1921 caused much grief among his fellow pioneers.

The year 1871 brought another prominent citizen to L'Anse. He was August Menge, a printer. He opened a sample room, became interested in politics and was elected county treasurer in 1878. He was reelected to this office in 1880. Mr. Menge also served as secretary of the L'Anse school district for six years. He died December 24, 1920.

Ezra T. Williams was brought up on a New York farm. In 1857 he went to Geneva, New York, where he took up work on harbor improvements. The following year he came to the Sault River on business for the firm which employed him. On the death of the senior member of the firm, Mr. Williams bought the interest of the heirs in the business. John Upham was brought into the business in 1870 and became an equal partner with Mr. Williams. They located in L'Anse where they operated six steam dredges, and three tugs called the Eliza Williams, T. L. Danforth, and J. H. Upham, Junior. The firm also maintained a full set of diving apparatus and employed an average of seventy-five men.

Mr. Williams did not make L'Anse his home until 1873, when he built a large, commodious house on an elevation in the northern part of the village, on the eastern shore of Keweenaw Bay. Mr. Williams and his partner were the first to make harbor improvements with steam power, west of the Sault River.

John Q. McKernan and T. W. Edwards were the members of the firm of the L'Anse Brewing Company. The business was established in 1873 by Mr. McKernan and Henry Steinbach. In 1870 Mr. McKernan was appointed by the Legislature as one of three commissioners who were to survey and construct a road from Fort Wilkins, Keweenaw County, to Ontonagon. On completion of the road the brewery was started in 1873 and this marked the beginning of Mr. McKernan's residence in L'Anse.

Mr. McKernan served as chairman of the Board of Education of L'Anse township for eight years. In 1880 he was elected justice of the peace and treasurer of the village.

Nothing has been said of those who taught in the L'Anse school, but one whom we must not forget is N. Hayden, principal of the school for the term 1879-1880. He received his early education in the schools of Springport, Jackson, County, Michigan, and finished at the Michigan State Normal School in Ypsilanti. Mr. Hayden taught one year at L'Anse and was transferred to the Stonesville school for the following year. L'Anse must have had an attraction for him, for he returned the next Fall (1881) and remained several years. The school was graded and had an average of one hundred sixty pupils who were taught by Mr. Hayden and three assistants.

Among the oldest living pioneers of L'Anse Township is Herman J. Seifert was born in Germany, September 30, 1852. He came to America in 1872. After spending a few months in Cleveland, Mr. Seifert came to the Lake Superior region where he located at Marquette and made that his home until 1876, when he came to L'Anse. Here he operated a barber shop and notion store. In March 1861, the Berlin Hotel was opened by Mr. Seifert and Frank Sengebusch. The L'Anse fire of 1896 which rendered so many homeless, ruined business places of a great many. Mr. Seifert was among those whose establishments were destroyed.

C. P. Blankenhorn came to Lake Superior in 1870. After learning the butcher's trade from his father, he came to L'Anse in 1872. In May 1872, he formed a partnership with Louis Meissel in the butchering business, under the firm name of Blankenhorn and Meissel. The partnership continued until June 1878 when Mr. Meissel retired. From that time Mr. Blankenhorn continued the business until his death.

Patrick Brennan was born in Ireland, March 2, 1845. He came to America in May 1861, and made his home in Detroit where he was engaged in the dry goods trade. In 1872 he came to L'Anse and engaged in the same business. Mr. Brennan carried an average stock of general merchandise worth eight thousand dollars. The original business was established under the firm name of Penberthy and Brennan. In April 1880, Mr. Brennan purchased his partner's share, and from that time continued the business alone.

E. L. Mason came to the Upper Peninsula in 1856, and was in the employ of various mining companies in the Copper Country. He came to L'Anse in 1871 and organized a bank which op-

ened in October, 1871. Mr. Mason's partners were J. A. Hubbell of Houghton, S. L. Smith of Lansing, William Harris and John Chassel of Houghton.

J. G. Turner, M. D., was born near Baltimore, July 12, 1856. The education he received was at the Baltimore City College. He took a regular course at the University of Maryland, and graduated from the medical and law departments in 1877. He was appointed resident physician to the Mackinac Indian Agency which had its headquarters in L'Anse, and included all of the Indians of the Upper Peninsula. In 1898 he went to Houghton County to the Arcadian mine where he acted as the mine company's resident physician. He remained there until 1900 when he moved to Houghton and became physician at the Isle Royale mine. In addition to his position at the time, Dr. Turner was engaged in the practice of medicine in Houghton. About 1918 the doctor succeeded the late Dr. E. A. Abrams as a member of the State Board of Health and later as a member of the State Advisory Council of Health, when that body succeeded the former state board. Dr. Turner at the time of his death, April 4, 1922, was vice-president of the State Council.

Sylvester Kinney, editor and proprietor of the old Lake Superior Sentinel, was born May 30, 1850. In 1873 he went to Michigamme. He learned the printing trade and in 1880 opened a job and newspaper printing office. He published the "L'Anse and Michigamme Bee" at Michigamme about a year and then moved his office to L'Anse, changing the title of the paper to the Lake Superior Sentinel. In addition to his printing business, Mr. Kinney served as notary public and attended to all legal business, such as collection, conveyances, and the conducting of suits in the justice court.

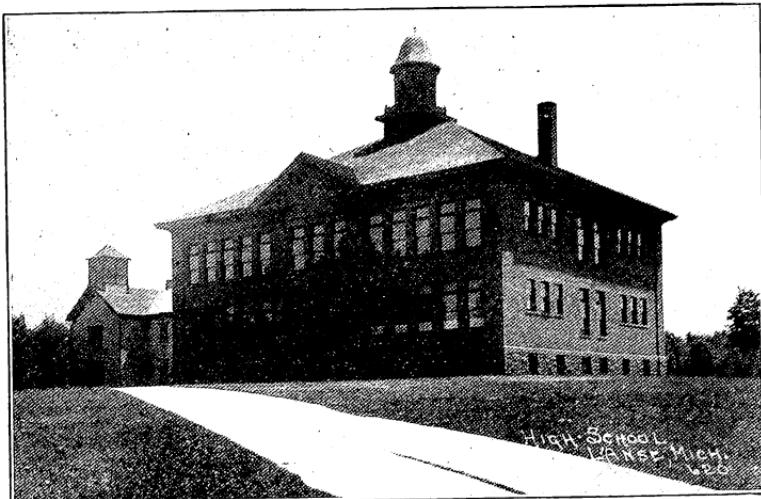
John Brady, merchant, established his business in Ontonagon County, Michigan, in 1851, and in L'Anse in 1871. He was born in Ireland, March 17, 1828. His parents died when he was a child and he was taken to England where he was brought up and educated. He was married at Leeds, England, in 1848, to Miss Catherine Boyne. Almost immediately after their marriage they emigrated to America. Mr. and Mrs. Brady made their home at St. Louis, Missouri, but in 1851 they moved to Greenland, Michigan, where Mr. Brady continued his business of merchandising. In 1871 Mr. Brady moved to L'Anse where he established a thriving business house.

One of the early pioneers of the Upper Peninsula was Oscar J. Foote, who was born in New York State, June 3, 1822. He went to Milwaukee in 1843 and three years later to Sault Ste. Marie, where he resided until 1857. In that year he went to Ontonagon, where for three years, he had charge of the boarding house for the mining company near L'Anse. He was elected judge of probate in Houghton County in 1864 and served four years. He was supervisor of L'Anse Township eleven years. In 1875, when Baraga County was organized, Mr. Foote was elected register of deeds and clerk of the court.

BEGINNINGS OF L'ANSE

In early times, when missionaries were zealously selecting the most favorable points for missions, the region about Keweenaw Bay seemed to have attracted the attention of these men, but although several of them remained for a while, no permanent mission was established until two hundred years after the first missionary came here.

Life about Keweenaw Bay prior to 1871 involves the work



of two missions and fur trading with the Indians. John Holliday was the first to establish a post here, while Peter Crebassa also was an early fur trader.

The first act toward organization of this part of the state was by the Michigan Legislature, March 9, 1843, to divide the Upper Peninsula into six counties. On May 8, 1846, Houghton County was organized and divided into three townships, of which L'Anse was one. The first election was held in 1848 at the home of Mr. Knapp. William A. Pratt was elected first supervisor of the township. He was also chosen chairman of the board of supervisors which met at Eagle River on January 20, 1849.

About the year 1870 attention was called to this point as the best, safest, and most beautiful harbor on the bay and as a good outlet by water for a portion of the vast lumber and mineral wealth of the north end of this peninsula.

In 1871 the Marquette, Houghton, and Ontonagon Railroad was built and with this and the other advantages of the place, the prospects were so promising that people rushed in here from

all parts of the county in anticipation of the future wealth that would come of the investment. So intense became the excitement that large houses were loaded on scows and floated thirty or forty miles to this point; people could not wait to build.

In this year (1871) the railroad was completed and in July a settlement was platted by S. L. Smith, Charles H. Palmer, and Captain James Bendry. The town was divided into twenty-five blocks; the original plat contained the names of twelve streets designated as Front, Main, Third, Fourth, Fifth, Sixth, Menard, Bendry, Division, River, Broad, and Railroad. The average price of a lot on Main street was from one thousand to two thousand dollars, and all were sold. These outside parties platted a large town and sold their property at high prices. Several hundred inhabitants flocked in with the hope that this town would become of considerable importance and possibly a rival of Marquette.

A large freight and ore dock was built by the railroad company in 1872, which had eighty-three pockets with a capacity of six thousand, six hundred tons. The iron ore was hauled by rail from the mines of Ishpeming and Negaunee. The cars were taken out on the dock, the ore dropped into the chutes and slid into the holds of the big boats, which came to take the ore away. The dock at Marquette was built because it was said that the ore could be hauled cheaper and quicker to that point, with the result that business began to decline at L'Anse and hard times began. In 1884, twenty-five thousand sixty-seven tons of iron ore were shipped from the iron district through the points of Marquette, L'Anse, and Escanaba.

When copper was discovered in the north end of this peninsula the ore was hauled from the mines in wagons drawn by oxen to L'Anse and shipped from here by rail or boat.

Boats often came here with provisions for the stores, which consisted also of gasoline and kerosene, because there were no electric lights and the people had to use lamps. One day in December a large freight was driven by a storm on the lake into the bay. This boat was loaded with kerosene, gasoline, and iron pipes. They tied up at the pier, planning to stay until the storm had subsided. The crew was very mutinous and were continually quarreling. During the night the boat caught fire, making a great blaze, and every little while a barrel of the gasoline or kerosene would explode, causing a loud noise. A west wind was blowing and the town was in great danger. The dock caught on fire but the wind soon shifted to the east and the flames were driven in the opposite direction. After the flames subsided the boat sank and divers were hired to get the valuables. For some years afterwards barrels of kerosene were found in the water. The dock was never repaired and the rest of the sunken freighter is still there.

The railroad company also built what is now known as the Thomas Hotel, for the offices of its men. After Houghton became the terminus of the railroad this building was operated as a hotel; it is still owned by the railroad company.

Things moved along nicely and L'Anse progressed rapidly, but the bright prospects which seemed to be in store for the village were almost obliterated by the panic of 1873, when the speculative properties of the enterprise became apparent. Stern reality took the place of fiction and L'Anse developed more slowly. Spec-

ulation ceased and the growth of the village proceeded along sober and rational lines.

For some unexplainable reason every effort to resurrect the dead ambition has proven futile. Many abandoned all hopes and left the earnings of a life time which had once seemed so full of promises.

The location remained with every quality it ever had, so far as a shipping point is concerned. The iron district was approached within five miles of L'Anse Township and it was expected that the metal would be shipped from this point. At one time locations were laid out for one or more blast furnaces, but due to the panic, the project was not pushed forward.

L'Anse still has the same advantages of a manufacturing point as it had then. Those who lived here at that time were indifferent to every proposed project to revive the town. Beautiful sites for residences were then unoccupied, splendid water power went to waste, and a heavy gloom settled over the future that was once so bright.

Those men who remained here thoroughly understood the situation and remained to make the best of it. They were wide awake, energetic, and conducted the business of the town in a manner that was a credit to them. They recognized the difficulties under which they worked but still hoped for better things. Those who were engaged in trade had a large business derived from the town and surrounding country.

The first hotel to be established in L'Anse was the L'Anse House, in 1871, by Samuel Lloyd. A stone foundation fronting Main street was built and the house placed upon it. The Lake Linden House was moved here from Lake Linden in 1872 by Prosper Roberts. Like the L'Anse House, a stone foundation was built for it on the same street just north of Meadow Creek (now called Linden Creek). Later the Coles, Berlin, Ottawa, and Voetsch Houses were built and operated as hotels.

In 1875 it was decided that Houghton County should be divided and thus on April 13, 1875, it was separated and Baraga County was organized with L'Anse as the county seat. The first election of county officers was held in 1876. The first meeting of these officers was represented by the following men: E. L. Mason of L'Anse Township as chairman, James Bendry of Baraga Township, Walfred Been of Arvon Township, and W. H. Morrison of Spurr Township.

The question of erecting a county court house was brought before the people in the summer of 1882, and the vote was taken to raise ten thousand dollars to build it. The project was sustained by a vote of one hundred fifty-eight against ninety-five. As there was a sufficient sum in the county treasury to meet this expenditure the question of issuing bonds was not taken up, as it had been decided before. The court house was completed in 1884, costing eleven thousand nine hundred forty-five dollars. The old county jail was built in 1883 and soon this became too small, so a new jail was started which was completed in 1912.

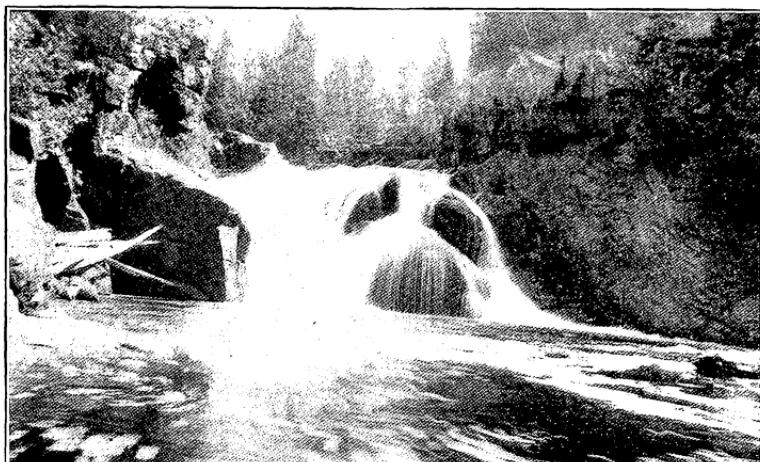
INDUSTRIES AND THEIR DEVELOPMENT

Among the earlier industries of L'Anse township were fishing, trading, farming, quarrying, brick manufacturing, and brewing. Those of the present are lumbering, agriculture, and fishing.

About the year 1870 attention was first called to this point as an outlet by water for a portion of the vast lumber and mineral wealth of this end of the peninsula. It was thought at that time that nothing could prevent a city from being built here which would be a rival of Marquette as a manufacturing city.

TRADING

As early as the year 1828 trading was carried on with the Indians by the Astor and American Fur Companies, and a profit-



One of Our Beautiful Streams

able business flourished. In 1836 the Hudson Bay Fur Company established a post near Zeba and built up a profitable trade with the Indians and trappers. This post remained here for about fifteen years, and practically ended the fur trading business with the Indians in this locality.

LUMBERING

Nothing helped to build up our community so much as the lumbering industry. A great variety of trees abound in this section of the country, which are used in the manufacture of lumber. Among these the most important and abundant are maple (both hard and soft), hemlock, basswood, birch (red and white), elm, ash, and spruce. Other woods which are not so abundant but are used in making lumber are pine, balsam, oak, and cedar.

The first sawmill erected at L'Anse was in 1838 by Charles

Childs. This mill operated for twelve years but was destroyed by fire in 1850. At this time the chief wood used for lumber was pine. There was a great demand for this highly valuable wood, of which there was also an abundant supply near L'Anse, at a place now called the Pinery, where buckleberries and blueberries grow in abundance. The very best timber was taken out and much which we of today would call fair timber was discarded as poor material. The hardwoods such as maple, birch, and elm were not taken at all, only the softwoods being used.

In 1893 the J. B. Smith Lumber Company built a sawmill at L'Anse, near the site of the present mill. It operated for three years and was destroyed in the great L'Anse Fire of 1896 when half of the town burned.

Ground was broken September 16, 1912 for a sawmill at L'Anse by the Marshall Butters Lumber Company. The mill was completed on June 15, 1913 and began operations at once. It was operated steadily until the strike in the summer of 1920 when it was shut down two months. It was also closed down from August to January 15, 1922 because of the low timber market. Today it is in full operation, being one of the largest mills in the Upper Peninsula.

In connection with the lumbering industry we may include the pole industry also. In 1900 the Worcester Pole Company established a yard here, but after a few years of operations they sold out to the National Pole Company who are operating the yard to the present day.

FISHING

The fishing industry is also worth mentioning. Fishing has been carried on since the first white settlement and probably before. Among the fish which abound in the bay and rivers are trout, whitefish, herring, suckers, and some pike and bass. Fishing as a business has been mostly carried on by individuals. The industry is very profitable and there is a large area for operation on the bay. At the present time there are several fishermen who follow this trade and make a profitable and comfortable living by it.

AGRICULTURE

In early years it was thought that on account of the height and latitude of the country on the southern shore of Lake Superior, it would never be a good farming country. But the country is covered with immense tracts of rich land, timbered mostly with maple and birch, and the soil is adapted to the growth of most of the crops of ordinary farming. The season is very short but the vegetation matures very rapidly. The principal crops of this section are oats, hay, potatoes, and corn.

Farming as an industry has developed along with the lumbering industry from the time of the first settlement. Many French Canadians came to this part of the country and began farming. The Homestead Act also encouraged farmers to settle around L'Anse, clearing land, raising crops, and making necessary roads, schools, and other agencies which go to help advance a community.

An idea of the extent of farming in L'Anse township of today may be gained by observing the following facts.

In 1919 there was harvested on two thousand one hundred

thirty acres of land, sixty-eight thousand, seven hundred fifty-four bushels of oats; eight thousand ninety bushels of wheat on six hundred sixty acres; twelve thousand, one hundred seventy-four tons of hay on eight thousand, three hundred ninety-eight acres; and sixty-seven thousand, seven hundred fifty-four bushels of potatoes on six hundred one acres of land.

Today the farmers are rapidly increasing in L'Anse township, and owing to modern methods, machinery, government bulletins, and help, the farmer is greatly aided in getting better results from the land.

QUARRYING

Very early geologists pronounced that all Baraga County was rich in iron and other minerals; yet this offered no encouragement to explorers. The Farm, Beaufort, and Webster mines were started, but we hear nothing of them now, so there is little faith to be placed in these geological evidences.

The Clinton and Huron Bay quarries, northeast of L'Anse were begun in 1872 by Brown and Whitmore, superintended by J. J. Williams, under whom the quarries were opened. These quarries were gradually increasing their facilities for getting out roofing slate to meet the growing demand of that article at Detroit and Chicago, and although these mines were situated in Arvon township they had become a great source of revenue to this township. Slate was first used for the Methodist church at L'Anse when the church was built in 1873. The works closed down in 1881 when the name was changed to the Michigan Slate Company. This company operated the quarry for several years, but as the pit was getting so deep that it took a great deal of work and capital to get the slate out, they ceased operations.

The Lloyd and Roberts quarry was started in 1877. It was located about two miles southwest of L'Anse and was supposed to possess the most extensive slate strata in the county. This mine is not working now but at that time the slate from this quarry received high praise everywhere.

There were also two brownstone quarries near L'Anse on the property now owned by Peter Crebassa. One of these quarries was owned by Mr. Harley. Later they discontinued their work because the stone became too soft to handle. There is a monument at Belle Isle Park in Detroit made of the brownstone from this quarry.

The other quarry which was owned by Mr. Shields has never been worked although about fifteen thousand dollars were expended on it.

Within the township there are also several deposits of graphite which have been frequently worked even up to the present day. One of these deposits is near section sixteen; it was worked during the winters of 1912 and 1914 and during the summer and winter of 1919. The graphite is of good quality and the ore was shipped by rail to Detroit.

In 1900 the graphite mill was begun in the old round house; it was run by water power furnished by the Falls River, and ran intermittently for four years, and then closed down.

BRICK MAKING

Another old industry of L'Anse township was brick making. The site of the old mill is on the Pequaming road about half

a mile from town. It was first operated by Mr. Bendry, and the first brick made was used in the construction of the present Brennan's store. After running for a number of years it closed down. In 1896 it started again under the proprietorship of John Campbell, Phil McKernan, and two other men from Marquette, and operated for about three years. The brick which they manufactured was dry pressed. The Wolf Brothers then obtained control of the mill and it was operated two years. The brick made by them was mud brick; Since then the mill has never been operated; the building has decayed and the remains of the structure can still be seen. The raw material which was red clay was obtained from near-by clay beds, and a prosperous business flourished while it lasted.

BREWING

As for the old brewery which was located in L'Anse on Broad street, much need not be said since the eighteenth amendment to the Constitution has gone into effect.

It was first operated by Meissler quite a number of years. It then closed down permanently and another industry of L'Anse township perished as so many like it have in the last few years. During the time of its operation however the industry enjoyed a very flourishing trade.

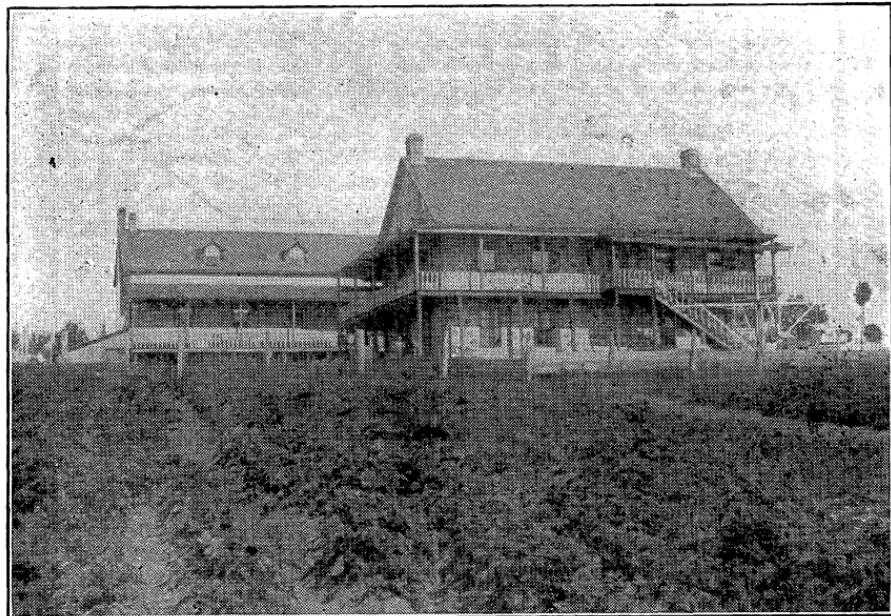
The fine water power running to waste within a short distance of Main street is of sufficient capacity to operate a factory of medium size. Why some industry does not select this point to engage in manufacturing of some kind is a mystery that can only be explained by the fact that those who have tried in the past have been unsuccessful, thus discouraging others from making an attempt. Perhaps a handle factory or chemical plant would be very suitable for such a place where the power and raw materials can be obtained near at hand.

Within the last few years several projects have been circulated about in regard to some new industry here, but so far these have failed to materialize. The probability of Ford beginning lumbering operations in L'Anse township produced quite a sensation in the year 1921. The latest project in view is the probable establishment of a cheese factory, which is being strongly promoted by Mr. E. J. Westphal a farmer of L'Anse township.



SCHOOLS AND CHURCHES

Looking upon the landscape from either shore one does not wonder that the natural beauty attracted the early Indians with a lake in front of them full of the best variety of fish, but one can not but marvel what this country must have been in its original state. From time immemorial these sons of the forest must have made Keweenaw Bay, if not a permanent dwelling place, at least a resting place during the warmer portion of the year. Indeed



Orphanage and Convent, Assinins

Father Menard found in the Fall of 1660 on the east side of the bay, a band of Ottawas wintering there. That any other white man ever before visited the place is not known, and not until the fore part of the last century was any attempt made by the whites to settle there.

Of Father Rene Menard's visit there is an authentic record left. Driven by the desire of imparting the Christian faith to the Indians who were scattered throughout Northern Michigan and Wisconsin, he joined at Three Rivers on the twenty-eighth of August, 1660, a flotilla of Ottawas on their way to Lake Superior. Of their voyage he wrote:

"Our journey has been very fortunate, thanks be to God, inasmuch as our Frenchmen all arrived in good health, about the middle of October. But to accomplish that, we had to suffer much

and avoid great risks from the lakes, which were very stormy; from the torrents and water falls fearful to behold, which we had to cross in a frail shell; from hunger which was our almost constant companion, and from the Iroquois, who made war upon us.

"Between Three Rivers and Montreal, we luckily met Monseigneur, The Bishop of Petraeu. He uttered to me the following words, which entered deep into my heart, and will be to me a great source of consolation amid the vexations which shall befall me: 'My father, every reason seems to retain you here; but God, more powerful than aught else, requires you yonder.' Oh, how I have blessed God since that fortunate interview, and how sweetly those words from the lips of so holy a prelate have entered my soul at the height of our hardships, sufferings and desolations—'God requires me yonder.' How often have I repeated those words to myself amid the noise of our torrents and in the solitude of our great forests.

"The savages who had taken me on board with the assurance that they would assist me because of my age and infirmities, did not however, spare me, but obliged me to carry very heavy burdens on my shoulders at all or nearly all of the waterfalls which we passed; and although my paddle did not greatly hasten their progress, being plied by arms so feeble as mine, yet they could not be satisfied that I should be idle. Accordingly, not knowing when I should find the time to say my Breviary, I was forced to have resource whenever I could. I formed an advantage at the meeting of other canoes, for then our savages stopped for some time to smoke and talk. After all, they saw me with my books in my hands oftener than they wished. They found means to take them from my bag and throw them into the water. This was a great affliction to me to see myself deprived of this precious chattel, until I hit another parcel in which, by good luck, I had put a second Breviary in small volumes; thus they did not profit by their impiety.

"They compelled me on one occasion, to disembark in a very bad place where I had to pass over rocks and frightful precipices in order to rejoin them. The places through which I had to go were so cut up with abysses and steep mountains that I did not think I could extricate myself from them, and as it was necessary to hasten, if I did not wish myself to be left behind on the way, I wounded myself in the arm and in one foot. The latter became swollen and gave me much trouble all the rest of the journey, especially when the water began to be cold, since it was necessary to remain barefooted all the time so as to be ready to jump into the water when the savages judged it fitting, in order to lighten the canoe. Add to this, they are people having no regular meals; they eat up everything at once, keeping nothing for the morrow.

"Our Frenchmen and myself have scarcely caught sight of one another during the course of our journeys; so we have not been able to give one another assistance. Perhaps God gave more patience to them than to me; but I can say, nevertheless, that I have never though day or night, of this Outooeah expedition except with a sweetness and peace of spirit and a feeling of God's grace towards me, such as I would have difficulty in explaining to you.

"We all fasted, and very vigorously, contenting ourselves with some small fruits which were found rather seldom. But

matters became much worse when, arriving at last at Lake Superior, our canoe was shattered by a fall of a tree; nor could we hope to repair it, so much was it damaged. We remained in this condition for six days, without provisions and without canoe, living on some small offal which we were obliged, in order not to die from hunger, to scrape up with our finger nails around a hut which had been abandoned in this place some time ago, and we found the bones to make soup of. All of us were always on watch at the waterside, to implore pity of passersby, from whom we obtained some dried flesh which kept us from dying, until at last some men came and took pity on us and took us aboard. We landed on a large bay on the south side of Lake Superior. Arriving on Saint Theresa's Day, one of the Frenchmen named it "St. Theresa's Bay."

Father Menard landed on the east shore of the bay, where he found some Indians encamped. The chief, called the "Pike," refused him and his companions hospitality, and even bade them live away from his settlement. Not daunted by this inhuman treatment, Father Menard retreated some miles into the thickest woods towards the point, the present Pequaming, and prepared to winter there.

While his companions provided for the necessities of life, Father Menard made excursions into the forbidden village in hope of getting some poor soul for Christ and his church. The fruit of his labor was scant indeed, so he decided to push his way to other powerful tribes, who lived some two or three hundred leagues away. Some Hurons who had come to traffic with the Ottawas on Keweenaw Bay encouraged him in his purpose by offering to act as guides. Taking Jean Guerin for his companion he started out. He wrote his last letter from L'Anse Bay July 2, 1661. On the way the Indians abandoned him under pretext. He tried to find the settlement with the help of his companions. In a canoe found accidentally in the bushes, he started down Black River. At some rapids where portaging was necessary he became separated from his guide and was never heard of again. Whether he died forsaken and exhausted or a victim of the tomahawk, God only knows. Thus perished the first apostle of L'Anse Bay.

Not until 1843 after one hundred eighty-two years came another priest to L'Anse with the intention of establishing a Catholic mission. During this long period of time circumstances had changed. The savage character of the Indian had been subdued somewhat; he was a vanquished hero, willing to accept the terms of his conqueror. The trading post had been established and was the first approach to civilization. Such a post was established by the American Fur Company on the west shore near where the Catholic mission stands, and was known after the first agent, as Dube's place. Peter Crebassa, who succeeded Mr. Dube, moved the agency in 1838 to the east shore, east of the Methodist mission. A practical Catholic himself, he was asked by Indians if he could not get a priest to come to stay with them. The only priest in the closest neighborhood was Father Baraga at LaPoint, Wisconsin. He wrote to him several times, and Father Baraga finally consented to pay them a visit in the Spring of 1845. He arrived on the twenty-fourth of May. During his stay of twenty

days he was the guest of Mr. and Mrs. Crebassa who set aside a chamber where he could say Mass. After necessary instructions, twenty-two were baptized and many more promised to accept the Catholic faith if he would come and stay with them. It was a great prospect for a missionary. Father Baraga easily decided for what was more precious in his sight than the comforts of a well furnished mission. On the twenty-fourth of October of the same year he returned to L'Anse in order to establish himself there permanently. He again made his home at Crebassa's and a chamber was given him for the exclusive use as a chapel. There he read Mass, gave instruction, and baptized. On Christmas Day (1843) he baptized thirty of his red neophytes. The first baptism conferred and recorded by Father Baraga is that of Louis Osagi, six years of age, on the twenty-seventh of May 1843, and singularly enough he was the first one Father Baraga buried two days after the baptism.

The attendance at all exercises was so regular that Father Baraga began to plan the building of a new church. He did not like to build in the neighborhood of the Methodist mission in order to avoid all sectarian feeling between the followers of the two other missions. So he decided to build on the west shore almost directly opposite the Methodist mission.

Father Baraga spent much of his leisure time in writing, and being well versed in the Indian language, he wrote an Indian grammar and dictionary, one of the first attempts to modernize an Indian language.

The Catholic church at L'Anse was built in 1872. The church lots were secured when L'Anse was booming and everything was at a high point of excitement. Lots eight, nine, ten, and eleven of Block twenty-one were purchased from Samuel L. Smith for five hundred dollars, but not paid for until 1875, hence the deed was not executed until May first of that year. Father Terhorst built a frame church, eighteen feet by thirty and completed it in the winter of 1872, dedicating it to St. Joseph. He came from the Mission every Sunday to say Mass until the Fall of 1886, when Rev. Antole O. Pelisson was appointed as first resident pastor.

Father Terhorst built a three-room house for his occasional accommodations, and the additions and alterations serve yet as rectory. The first church which was burned was replaced by one made of stone. It was erected by Father Joisten at a cost of \$10,500. Great sacrifices were made by the people and their pastors for this church. When completed it was still encumbered for \$6,000. Father Henn reduced this to a few hundred dollars.

The congregation at that time was only eighty-five families. They were French, Irish, Indian, German and Polish. Pequaming with its thirteen families was attached as a mission, the pastor of the L'Anse church officiating there every other Sunday.

Half of the village cemetery has been set aside for the burial of Catholics and was deeded on August 1, 1877 to the rectory.

In 1912 the church was partly burned and when it was rebuilt it was enlarged considerably and improvements made. The present pastor is Rev. George Dingfelder.

When John H. Pitezel came here in 1844 he writes:

"This mission is situated near the head of Keweenaw Bay which is one of the finest in the world, on a slighty spot, about



Bishop Frederick Baraga

forty rods back from the water. Near the house bursts forth from the side of a hill, a living spring, an invaluable treasure anywhere. The cabins which had been built by order of John Clark bore evident marks of age and decay. The mission house was of hewed logs, about twenty-four feet by sixteen, and was covered with cedar bark. It had a shanty attached to it, which some of the missionaries used as a study. We had on one side of us near by, the Government blacksmith, and on the other side, the carpenter, and off some distance in another direction was a farmer's

dwelling. These constituted our white neighbors. Across the bay directly opposite, was the Catholic mission, three miles distant.

The missionaries kept a school for the Indians that they might learn to read and write. In the day school there were from thirty to forty pupils when the Indians were all at the mission. The school was generally well attended but in the hunting and sugar-making season, the children usually would accompany their parents to the woods.

The Indians were not fond of confinement and have restless and unsettled habits. They did not take to learning very quickly and preferred like every one else, their mother tongue to any other.

There was also a Sabbath school; in this were men and women as well as children. These people were taught to read the hymn book and the Bible in Ojibwa (the language of this Chippewa tribe), as well as in the English.

METHODIST MISSION

In 1834, John Sunday, a native preacher of the Westleyan denomination, came to Kewawenon. The same year Rev. John Clark visited Fort Brady, and subsequently made a stay at Kewawenon where he continued the mission work that was begun there by John Sunday. To him is due the credit of erecting the log mission house, schoolhouse, and many of the Indian houses which lined the shore at Keweenaw Bay.

In 1837, D. M. Chandler, the first regularly appointed Methodist preacher to the Sault and Kewawnon Missions arrived.

In 1838, W. H. Brockway was appointed Methodist minister at Sault Ste. Marie, and in 1839 he became superintendent of the missions.

The Indians named him Fewahbic, the "Iron Man." At this time, the Methodist Indian mission at the Sault received annually from the government the sum of two hundred fifty dollars for school purposes and care of children for each of the missions at Fond du Lac and Sardy Lac.

The log schoolhouse which had been used and rendered tolerably comfortable by frequent repairs was old and the members of the church were increasing. In 1848 they felt they needed a new church. The few white people and some of the Indians pledged to build one. They had a very hard time in getting out, drawing on the ice, and boating the lumber from the saw mill at L'Anse. Some of the timber was brought from the Pinery, three miles distant, and before a blow was struck the little company knelt down upon the snow and sent a prayer to God asking his guidance and aid. This church was completed during the winter of the same year. After this the mission prospered, the crops were becoming larger, and the people were adding to the comforts of their homes. At this time there were forty-three members in the church and none on trial.

By 1852 the mission had been very prosperous and during this year several heathen Indians had been converted. The Indians continued to improve in civilization and were being elevated far above what they once were, physically and intellectually, and in their moral and social conditions. This year the church numbered fifty-three members.

Rev. John H. Pitezel, in his references gives an interesting account of Father Baraga: "While at L'Anse, Bishop Lefevre of

Detroit, with Father Baraga, came and dined with us, and I was glad afterward to return his friendly call at Detroit. Rev. Baraga was the resident priest at L'Anse at our arrival. He was then probably fifty years, descending from a family of distinction in Europe, well educated, speaking readily six or seven languages, including German, French, English, and Ojebwa.

"He traveled extensively on foot and by all other methods in use. Temperate in his habits, devout and dignified in his private and ministerial bearing, he was universally respected by the Indians and the people of the mining community. He was affectionately loved by those of closer fellowship. At a more recent date, in consideration of his sacrifices and meritorious services, the Pope honored him with the miter of Bishop. Years since he has passed beyond the vicissitudes of earth, transmitting his name to the county where the missions named above are located."

The following letter was written by Father Baraga:

Rev. John Pitezal, and the whole community of
the Methodist Mission, L'Anse:

Dear Friends:

I have been requested by some of you to let you have the bell, which is hanging in our steeple here, as soon as another one, which is now at the Sault, shall be brought to this place. But this bell does not belong to me; it was lent to my chapel by the deceased Mrs. Cotti, to whom it belonged.

As Mrs. Cotti is now no more, I requested her afflicted husband to let you have the said bell, in regard of the kind services which you bestowed upon his lamented wife, in her last days, and he cheerfully consented to give you the bell for the use in your chapel as soon as mine shall be brought from the Sault.

Respectfully your sincere friend,
Frederick Baraga.

L'Anse, April 7th, 1845.

Previous to the donation of the bell, the Methodists of the mission were called to prayer and school by a large conch shell, which could be heard at a great distance. After its presentation to the mission, it was hung on two posts and remained in that position until the mission church was built.

The Methodist church was built in 1873, Reverend Van Avery being the first pastor while David Curtis, a Methodist missionary, made many visits here. This church with many improvements is still standing. The present pastor is Reverend Rule who also conducts services at the Zeba and Pequaming churches.

The Lutheran church is still young and has not been established long enough to have a building erected. The meetings are held in certain buildings which have been secured for the occasion. Reverend A. G. Dahle now has charge of this church. He also holds services at McKernan and Pequaming.

SCHOOLS

The first schoolhouse in L'Anse was built on the lake shore in 1858. The next one was built on the hill near Joseph O'Connor's dwelling. It was a small building and in a few years was

removed to the present site of the Sentinel office. A family lived in it a few years and then the structure was destroyed by fire.

L'Anse School District Number One in 1881 claimed two hundred ninety children, of whom two hundred forty attended school. School District Number Two claimed one hundred ten children of whom only thirty attended school.

On August 26, 1882, eight thousand dollars were appropriated to build a new schoolhouse. This building stood where the high school now stands. The pupils going to school then, did not have the conveniences that we now have. They had only two teachers in the high school. The superintendent was also the principal. The building soon became small, containing only five small rooms, so it was decided to build a new one. The school was moved a short distance to give room for the new high school. The contract to excavate the basement was taken by the high school boys who derived a great deal of pleasure out of their work. It is now called the old schoolhouse and has been used as a kindergarten for the last few years.

The L'Anse school of today was built in 1906. It has a sand stone foundation and a brick superstructure. It is composed of four grade rooms, a high school assembly, four recitation rooms, and an office. The office is also used as a library. At present there are nearly three hundred pupils attending school. Six high school students from Pequaming and a number of grade students from the Mason school are transported here by the bus. There are five grade teachers, and five high school teachers including the superintendent and the principal. Mr. Mellencamp was the first superintendent of this school. Mr. Toothacker succeeded him and now we have Superintendent A. E. Cross. General and commercial courses are taught.

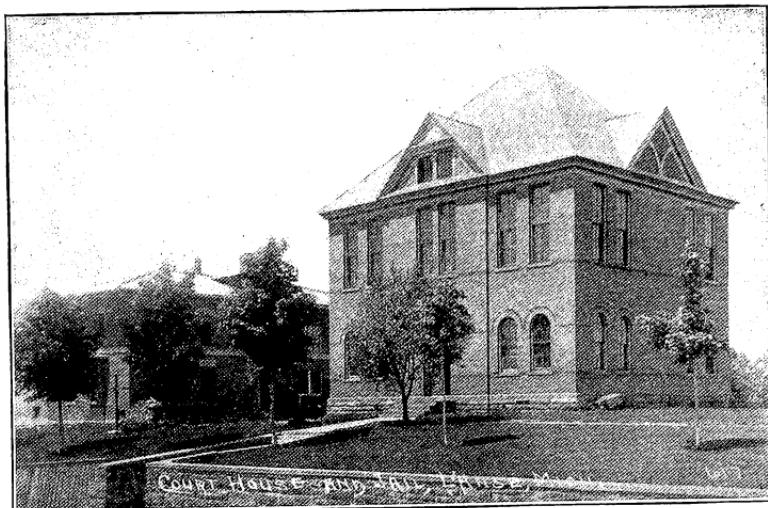


THE L'ANSE FIRE

An account of the L'Anse Fire, as taken from the L'Anse Sentinel of May 16, 1896, reads:

"Saturday, was the most unfortunate day ever known in the history of L'Anse, and the largest portion of what was once our beautiful city, is now one mass of ruins.

"About four o'clock in the afternoon an alarm of fire was sounded, and before people had time to realize what it was the



large sawmill of the L'Anse Lumber Company was one mass of raging flames. Protection Hose Company quickly responded to the call, and the boys worked like heroes, but a strong wind was blowing and it was an utter impossibility for them to cope with such a conflagration. It quickly took hold of the large railroad ore dock, and proceeded to eat it up with lightning rapidity.

"Next in line was the large lumber piles containing several million feet of lumber. It was then that the largest portion of L'Anse was doomed, and the fear was soon realized, for in less time than words can express it, the great mass of dry lumber and shingles was entirely enveloped in flames. People then began hurriedly removing books, etc., from the doomed buildings but the flames advanced so rapidly, that they were soon prevented from saving much.

"J. B. Smith's large store and warehouses were next to fall victims after the lumber piles, and were soon leveled to the ground, as was also M. Gitzens' saloon, the upper story of which

was occupied as a residence, Charles Cullnan's saloon and dwelling, O. H. Sengebusch's barber shop, W. T. Menge's store and the Menge block being occupied by two families, Charles Smith and Peter Clyne, both families losing all their household furniture; the bank building and the building on the corner owned by August Menge, the upper story being occupied by R. R. McKernan as a law office, and P. M. Coster's tailor shop.

"The fire jumped across Broad street, and licked up P. Ruppe's large store building and contents, Frank Sengebusch's building occupied by H. J. Seifert & Co., Samuel Boivin's two-story building with saloon on the first floor and occupied as a dwelling upstairs; the old Lloyd House, S. T. Haris's drug store, which was completed but a few days before the fire, Samuel O'Connell's saloon, N. Wallace's livery.

"As soon as it was discovered that the business blocks were in danger, word was sent to Baraga, and her excellent hose company promptly responded, reaching here, a distance of over four miles, in a remarkably short time. It can truthfully be said that if we had not secured this help, the opposite side of Main street and the dwelling houses for many blocks would also be laid in ruins. Too much praise cannot be given to the brave firemen of both L'Anse and Baraga who stayed by their posts during the greater portion of the night, while the fire was still raging.

"During the fire those who could, endeavored to save a few articles of clothing and other things, which were taken into vacant lots, but what little was saved from fire was ruined in other ways.

"Saturday night the village presented a desolate appearance, being in total darkness, aside from the glare of the smoldering ruins. Yet many of the people walked the streets, or kept guard over what articles were saved. Those who were fortunate enough to have their home saved, gladly opened their doors and provided shelter and food for the unfortunates.

"Sunday afternoon a meeting of the citizens of L'Anse and Pequaming was held at the court house for the purpose of appointing committees for the relief of the fire sufferers.

"It is surprising and gratifying to announce the prompt response to the call for aid from the various cities and towns. Monday a carload of dry goods and provisions arrived from Marquette, and also substantial aid from Baraga and many other towns, and arriving daily since the fire. Money had been raised in the Conner Country, and over \$800.00 from the citizens of Baraga, as well as many other cities and towns.

"Each member of the various committees worked hard and faithful, and are entitled to the greatest praise. The D. S. S. & A. railway cheerfully transported people and supplies to other towns.

"The estimated loss by the fire was doubtless over \$600,000, and in many cases families lost all, having no insurance. The adjusters of the various insurance companies endeavored to give the accurate loss of each, and amount of insurance.

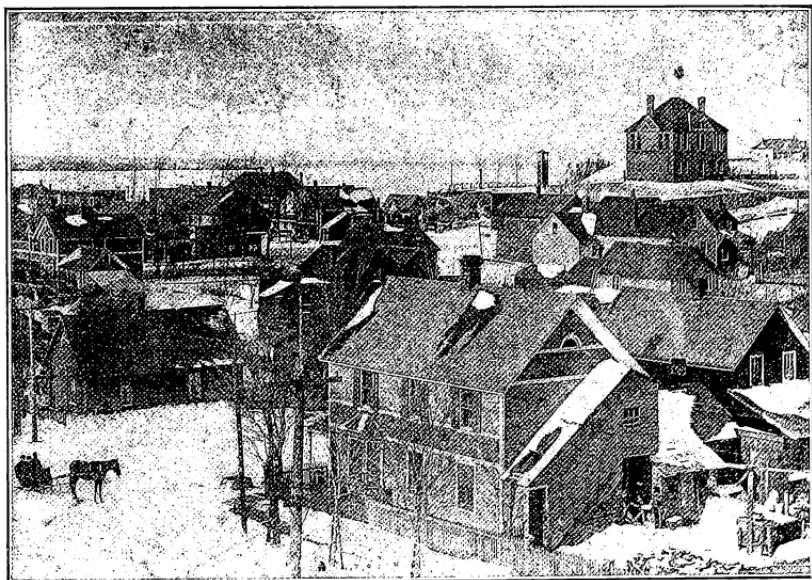
"Several temporary buildings were erected, others going up every day. Every business man owning lots rebuilt their homes.

"It is not known how the fire started."

L'ANSE AT PRESENT

L'Anse is the county seat of Baraga County. The county officials have their offices in the courthouse. The sheriff's residence is connected with the jail.

The village is governed by a common council of eight members, namely, six trustees, a clerk, and a president. They control the finances and attend to all improvements of the village. The other local officers are a marshal and four justices of the peace.



Partial View of L'Anse

A farm is maintained by the county for the care of the poor or aged people who are unable to work and have no support.

At present there are eleven stores in L'Anse, four of which handle groceries and general merchandise: Paquette Brothers, Johnston, Brennan, and Duguay. The Morrison Trading Company is a wholesale and retail flour and feed store. Ed. Sicotte & Company and Cohl & Levitan are clothiers. There is a hardware store owned by L Sanregret and the Superior Pharmacy by F. J. Lyons. Deschaine and Sanregret are two confectioners. Mr. Deschaine also owns the local telephone system, the central office being in his store. Service is rendered from 7:30 in the morning until about 11:00 at night. There are three barber shops, namely, O. Sengebusch, E. Cyr, and E. Myllymaa. Other bus-

iness concerns are: Menard & Sanregret's Livery, L'Anse Garage, and the Boyer and Selden blacksmith shops. Other stores are the People's Meat Market, operated by M. O. Seavoy; Jacobson's meat market, Anderson's jewelry store, Konola's tailor shop. The lunch rooms are Kent's Restaurant, and the Grill and L'Anse Cafes. Harold Nilsen operates a pool room. The hotels are four in number, the largest being the Thomas Hotel. Mrs. Comee is the proprietress.

The local institutions are the Baraga County National Bank, which is a member of the Federal Reserve System; the L'Anse Sentinel, a weekly newspaper; L'Anse High School, which is on the University list of first class schools; and a newly erected gymnasium.

The new gymnasium is to be used as a community center. The upper story contains a large dance hall with a stage and balcony, also a reading room. The lower story contains rooms for gymnastics, shower baths, manual training, and domestic science.

The opera house is used for shows, dances, and church fairs. During the winter months the basketball games are played there. With the completion of the new gymnasium those affairs will take place there.

The churches are the Roman Catholic, Methodist Episcopalian, and the Lutheran.

The Falls River is a stream of excellent water power. There are numerous falls which are capable of turning a good-sized factory. One of these falls is used to operate the hydro-electric power plant which is situated about a mile up the stream and is municipally owned. The power plant is of the standard type producing 2,200 volts which is reduced by transformers to 110 volts for domestic use. Twenty-four hour service is furnished except on Sunday.

Our water supply comes from a dam about one-half mile east of the village. At normal times this furnishes plenty of water for the community, but sometimes water must be pumped from the lake to the dam. From the dam it is distributed to the various houses. At each block of the town is a hydrant for fire protection.

The township has a ten-ton caterpillar and a number of road plows with which the roads are plowed in winter. The township also has an automobile truck and a steam roller. These are used for repairing and keeping the roads in good condition in the summer time.

L'Anse has a volunteer fire department. These men are always ready and willing to put out a fire. No matter at what time the alarm comes, they are always on the job. They are well able to take care of any fire and have already proven their ability. The department has a large equipment to work with. It has a fire engine, a number of hose carts, and the like. These are all kept in the fire engine hall ready for instant use.

This locality has been selected as a health resort by some of the well-known doctors in Chicago. The air is pure and free from all injurious substances. A well-known medical man has advocated this region as a cure for hay fever. In the summer the heat is not so oppressive as in other localities because the land is cooled off by the breezes from the lake. There are many

camping sites available as well as a vast expanse of woods for those who wish to enjoy the solitude of the forest and the big trees. The winters are not so pleasant as other seasons of the year because a great deal of snow falls and the storms are frequent and severe, but for those who have a longing for winter sports this is an ideal place to come to during that season.

We are proud to mention the fact that we have three first class physicians and surgeons—Dr. F. F. Marshall, Dr. W. A. von Zellen, and Dr. C. D. Hawkins; Dr. Marshall is our health officer. Dr. Hawkins's residence is in Pequaming. We also have a good dentist, Dr. E. A. Waara.

L'Anse is connected with the outside world by the Duluth South Shore and Atlantic Railway, the depot being a quarter of a mile from town. The post-office is of the third-class type. The mails and passengers are given thirteen-hour service to Chicago and twenty-two hour service to Detroit. Bus lines run between L'Anse and Hancock during the summer months. For travelers who come by train and wish to go to Pequaming or Skanee an auto travels every day to these places. The township roads are in good condition for touring by cars, and all points of historical interest can be visited. A branch of the Standard Oil Company is located here, supplying gasoline to all local dealers. The garages have modern equipment for the repair of any automobile. The state trunk line, M15, through the county has been completed and this assures the tourists of good roads.

L'Anse is an ideal place for hunters and fishermen. The streams are clear and cold and the trout are hungry for the fishermen's bait. In the summer lake trout are taken with gill nets in the lake and in the winter by fishing through the ice. October is the season for partridge; many hunters also wait for the deer season. Besides a deer and partridge season, there is a season of four months for rabbits.

The spring is the time for making maple sugar and syrup. While this is not done extensively in this locality, still a few do it for the pleasure there is in it.

There are many opportunities for earning a living and making a home in L'Anse. Some who have had only a small capital have gone into the grocery business and have built up a fine trade. Others by farming have earned a comfortable living for themselves. Some rent houses or live in tents during the summer. On the whole L'Anse is a good place for the average working man, for during hard times, industries in other towns were closed down while there was still plenty of work in L'Anse.

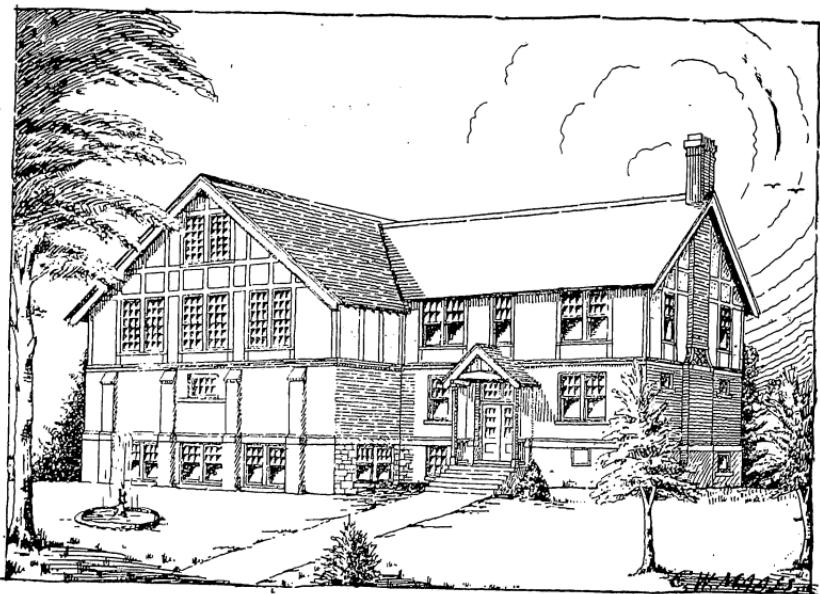


SPORTS AND AMUSEMENTS

Throughout all the seasons of the year L'Anse has many amusements.

Summer brings a variety of these. The most important of them are swimming, baseball, and picnicing.

Baseball takes a great stand during its season. This sport arouses much enthusiasm among the people of the town. L'Anse



New School Gymnasium at L'Anse

always has a good team which excites the villagers in the midst of a hot contest.

The old baseball field was sold for a hospital site and a new field had to be made. Through the willingness of workers it was soon completed. This new field is much larger than the old one. It accommodates more spectators and at the same time improves the town.

Although L'Anse has no bathing beach, many bathers gather around the shores to enjoy the healthful sport. The youngsters find this sport the best of all during their summer vacation. Most of them go swimming three or four times a day. The Falls River has many swimming holes and shady spots inducing this sport.

There is hardly a place in the vicinity of L'Anse that has

not a beautiful spot for picnickers. Many people who own automobiles come from other towns to spend the Sundays here along the picturesque bay.

L'Anse also has a fine Pastime Theatre to amuse the people. This theatre accommodates two hundred forty spectators and always has a good program of pictures. It is open four nights every week.

The winter sports are basketball, hockey, skating, coasting, and skiing. The most important of these are basketball and hockey.

The basketball games attract eager spectators to the L'Anse Opera House. Here they witness them with yelling and shouting. Many exciting games are seen here. The high school and village both have teams to bring on these games.

For a number of years L'Anse has had no skating rink. To encourage this sport a large community rink was built. The grand opening was held the week before Christmas, in the year nineteen hundred twenty-one. To liven up the winter many hockey games were played on this rink. They were witnessed by hundreds of spectators. Many of the best teams in the Copper Country played here. In the evenings skating was indulged in by the general public. The rink was beautifully lit up and here the merry skaters spent many happy hours.

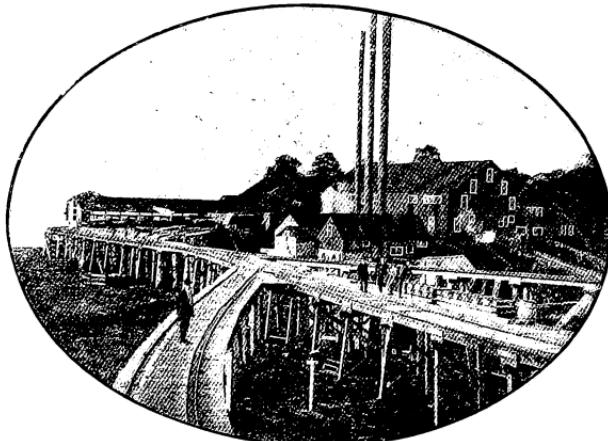
On the hills coasting is enjoyed. Here the young folks spend their evenings when not at the skating rink. Along with this sport skiing takes its turn on the surrounding hills.



PEQUAMING

INTRODUCTION

Pequaming is situated seven miles north of L'Anse, on the east side of Keweenaw Bay. It is a little sawmill town with a population of five hundred. Charles Hebard & Sons, Inc., being the sole proprietor. This company owns the mill, store, offices,



The Pequaming Sawmill

houses, and all the land. Some have called this town the lumberman's "Utopia" since no house rent is charged, water accommodations are free, and wood is obtained from the mill for a very small sum per load. There is perfect harmony between the employer and employees.

Pequaming point is six hundred feet above sea level and is believed to have been an island hundreds of years ago. Many tourists visit the historical points annually and are impressed by many of the picturesque scenes.

FOUNDING OF PEQUAMING

In 1877 Charles Hebard, a banker and business man from the east, came to Michigan to speculate on the northern pine lands. He located at the place now known as Pequaming. The Hebard and Thurber Lumber Company was organized in 1879, operating under the laws of Michigan, with a capital of \$200,000. It was organized as a stock company but most of the stock was held in the hands of the two families. The mill site was leased from David King, chief of the Chippewas, and after his death was sold by his heirs to Mr. Hebard. The town site was purchased from Mrs. Eliza Bennett in 1877.

A large steam sawmill and shingle mill were erected in 1878. The former was equipped with double circular and gang

saws; later a band mill was installed on the long side. The saw-mill cut about twenty million feet of lumber annually. The shingle mill was equipped with two double blocks, a single block, and a hand machine. It cut about twenty-five million shingles annually. In the short space of four years the proprietors developed a magnificent business. By good taste and proper regard for comfort and pleasure, a beautiful village was built about the mills. The proprietors were in the prime of life and happy in the possession of a flattering business. Their whole lives were spent in this industry in Michigan, Pennsylvania, and New York.

Telephone communication was obtained in 1878.

A public school of one hundred ten pupils, a Sunday school of sixty members, and a church were established by Joseph Whitcomb, the Methodist minister in 1880. All meetings were held in the schoolhouse. This building still stands and is now used as a private dwelling.

In 1881 the Weston electric system was installed. A general store and postoffice were established with Mr. Holsey as manager of the store and Edward Hebard as postmaster.

Water works were installed throughout the town in 1885. The water supply comes from Lake Superior. The pipes extend far out into the lake and the water is pure and cool the year around.

The present hotel was put up by the company in 1880 for the purpose of giving board to the employees who did not live in town. The first proprietor was Mr. Johnston from Houghton.

The town hall was built in 1887. Here all social gatherings, dances, and entertainments are held.

The cemetery was built in 1896 by Mr. Lofquist and Mr. Hedman. The steel fence which surrounds it was made by hand in the local machine shop.

INDIAN LEGENDS

Pequaming, the original home of the Chippewa tribes, was their favorite camping place. The Indian name "Pequa quaming" means a narrow neck of land almost surrounded by water. This point is in the shape of a bear. The head is what is called Picnic point, the tail, the lumber yard; the legs are the two sand beaches; the back is the shore line.

About four or five hundred years ago, this point was under cultivation. There was only one tree and that a pine standing near the place where the mill is now located. Under this tree was the medicine man's wigwam. Traces of the old Indian cultivation can still be seen in some places.

Flat-Rock was the name of the old Indian chief, so named from a large flat rock on the shore near Mr. Hebard's residence. This rock is one hundred forty feet long. It was used as a dock and watching station by the chief. Flat-Rock was also a medicine man and when in need of more medicine, he would sit on this rock and mutter a prayer. A large fish would swim up to the rock. This fish is supposed to have had two horns in which the medicine was stored. The chief would cut off the tips of the horns and take his supply; then the fish would disappear into the water.

Pequaming was the scene of many fierce conflicts and wars on account of its good position. Flat-Rock was never beaten. He

ruled for eighty years. For protection in these wars, the Indians built the stone ridge from Mr. Hebard's residence to the mill on the east side of the point.

An underground house was built about a quarter of a mile back from the water, where the women and children gathered in time of war or danger. In time of peace, the weapons were kept there. This rude house was seen at the time of Mr. Hebard's coming but is now invisible.

About three hundred years ago, a Catholic priest, the first white man, came into these parts. A party of braves or warriors when they returned, brought the priest with them. He was almost starved and had to be fed on broth a whole day before he was able to eat meat. The Indians brought him across the bay. He soon after started the Catholic Mission. In the Spring he wished to attend a meeting at Green Bay and three Indians were sent with him as guides. They went as far as Michigamme by an old trail and from there they followed the Menominee River in canoes. At the falls the Indians told the priest to sit down while they carried the luggage around the falls. When they returned he was gone. It was impossible to trail him on account of the dry season. It is supposed he died of starvation in September, when the berries and vegetation die.

In the Indian language there are no profane words. The Indian was purer than the white man. He did not drink or swear until the whites came and taught him these habits.

CAMP MEETING

When the early missionaries came to this region they established several missions and every year a meeting was called at Pequa-quaming point, where all the Indians from around here would gather for their sacred meetings. This was the origin of the annual Indian Camp Meeting. The custom has prevailed to the present time. The 1922 meeting will be held sometime in August or September.

The first meetings were held on the site of the village. After Mr. Hebard came, the place of gathering was changed to another point, about a mile north, which is known as Picnic Point, one of the most picturesque and beautiful spots in the Upper Peninsula. In early times these meetings were held for a much longer time (two or three weeks) than now and were considered more sacred; the younger generations are gradually dropping the custom. Usually for each day a speaker is obtained and from them many new ideas are derived.

OPERATION AND TRANSPORTATION

The Charles Hebard and Sons, Incorporated, employ a force of two hundred men in the mill and three hundred in the woods. It has a stumppage of a hundred thousand acres of timber lands located in Marquette, Baraga, Houghton, and Keweenaw counties.

In 1884 the partnership with Thurber was dissolved, Mr. Hebard purchasing his partner's stock. The company now operated under the name of Charles Hebard and Sons, Incorporated, under the laws of the state of New York.

For the transportation of their logs, supplies and lumber the company purchased two steamers, "Shrigly" and "Charles

Hebard"; two schooners, "Allowa" and "Annabel Wilson"; a sailing vessel, "Annie M. Peterson"; two tugs, "J. C. Morse" and "D. L. Hebard". Later they purchased another tug named "Allington". The old steamer "Alpena" was chartered to carry lumber. The lumber boats each had a carrying capacity of a million feet.

Logging was carried on at Tobacco River, on Keweenaw Point. Charles Heughens was one of the greatest loggers of the time. He alone cut as much as ten million feet per year. This work was carried on in winter, at camps which usually employed a hundred men or more. The logs were decked on the banks of a river or on a lake shore and in the spring were rolled into the water, collected into rafts, and towed to the mill by the tugs. At times the bay was literally filled with these large white-pine logs. In later years the difficulty in rafting logs and the danger in towing them with tugs during bad weather were partially done away with when railroads were built for the purpose of hauling them to the mill.

The sawmill had been successfully operated for ten years when it burned down, the cause of the fire still being unknown. The fireman and watchman were not on duty. By the time the alarm was given the fire had such a start that it could not be checked; the men struggled hard to prevent it from spreading into the lumber yard. But from the ruins grew up a new mill, equipped with more modern machinery and containing two band mills. Within sixty days after the fire the new mill was cutting lumber on a larger scale than ever. It turned out the best lumber from the Michigan pines. The giant pines averaged about four feet in diameter and scaled about sixteen hundred feet per log. This lumber had a very ready market in the east. At the World's Exposition in Chicago, two planks, forty-two inches, wide, three inches thick, and twenty feet long were exhibited, winning first prize. These planks today would have a value of thirty dollars each.

This abundance of pine did not last very long for the supply was almost exhausted in 1905. At this time there was a very poor market for hemlock and hardwood and the company faced hard times. After a while a market gradually opened for these. The old shingle mill remained idle for a year after the pine was exhausted. Then cedar was used. In 1908 this mill was dismantled and the machinery installed into a new one.

COMMUNICATIONS

The L'Anse-Pequaming road was constructed by the township and a poll tax was collected annually for its maintenance. At first the road was narrow and muddy. A wagon could scarcely pass between the trees. Now since the road has been surfaced with rock and stampsand, it is one of the best nighways in the county.

In early years before the road was repaired, a steam yacht "Allington" carried on daily communication with L'Anse. Captain Frank Wild was the proprietor.

A freight company from Duluth carried freight and food-stuffs to all towns situated in Keweenaw Bay and the Lake Superior region. The steamer "Peerless" came in twice per month with flour and groceries.

Very few people had newspapers in town at this early date,

due to the fact that they were mostly foreigners and could not read English. All ships coming in brought news as well as people to visit the town.

Now automobiles are used and a daily stage and livery is operated by Mr. Robinson, between Pequaming and L'Ansce.

HOMESTEADERS AND SQUATTERS

In 1890 the state opened up land for the homesteaders on Point Abbey for the purpose of encouraging settlers into this region. Many foreigners, mostly Scandinavians, established their homes in this way. Among the oldest are Messrs. Soli, Lofquist, and Robinson.

Mr. Robinson was also a squatter, and said to be the first settler on the point. He laid claim to the whole point by squatters' rights, but in some unknown way his claims were not recognized by the state. He came to these parts in 1860, during the Civil War. He gained a living for himself and his family by hunting, fishing, and trapping.

LATER DEVELOPMENTS

A new school was built in 1904. The new principal was Mr. Van Landegan.

The Union church was built and dedicated in 1905. Rev. Aldrich was pastor. This is a small but very beautiful church.

In 1906, the new company store was built, with Mr. Tracy as manager.

A bowling alley, gymnasium, and library were built by the company for the entertainment of the young people. Mr. Nelsen was appointed director. He was a young and well trained athlete. Partly through the lack of leadership and enthusiasm of the townspeople, it was closed for two years. Later it was opened up as an ice cream parlor.

A new postoffice was built by the government in 1916. Before this it was located in the store. Mrs. Proctor was now appointed postmistress.

In 1906, the company hired Dr. Anderson as town doctor. This was the first resident doctor here. Before this, Dr. von Zellen from L'Ansce took care of the practice.

We now have Dr. C. D. Hawkins, a good physician whose residence is in Pequaming.

A Finnish athletic club was organized by Armose Thure in 1912. This club had the championship of the Upper Peninsula for three successive years. Its individual members won many prizes and medals.

In 1920, the large machine shop burned to the ground and a new one was built in its place. This shop is so fitted that it can do all kinds of repair work. Mr. Lofquist for many years was head of the repair department.

OLD SETTLERS

William Haviland was one of the most noted men in the early days of Pequaming. He served as Major in the Civil War with the Union forces. Mr. Haviland became connected with the Hebards in the east and came here in 1887 as prosecuting attorney of Baraga County for several years. When deaths occurred and no minister could be obtained, he officiated. In speculating in west-

ern lands he was successful. He moved to Oregon with his family in 1890, and died there in 1907.

Benjamin Brink came to Pequaming as filer in the mill. Later he was promoted to the superintendency. He retained this position until his death in 1914. Mr. Brink was greatly admired by all the workmen as he was equally just to all.

Among the oldest settlers living today are Mr. and Mrs. Carl Hedman, Mr. and Mrs. Ole Peterson, Mr. and Mrs. Andrew Latondress, Theodore Soli, Carl Anderson, Sr., Paul Almli, Matt Kalio, August Koppana, James Nipert, Mrs Davis, Matt Saari, Mrs. Culver, Mrs. Thoresen, and Mrs. Gail.

PEQUAMING IN THE WAR

During the World War, Pequaming played a very active part. It furnished about thirty boys for the Army and Navy. In the Liberty and Victory Loans. Pequaming always oversubscribed its quota by thousands of dollars. It bought more bonds for its size than any other town in Baraga County.

The local Red Cross Chapter did good work during the war. Miss Harsden was at the head and proved herself very energetic in this line of work. They gave complete kits to the home boys before they left for the training camps, and turned in large amounts of money and supplies to headquarters for distribution and use.



OUTLYING DISTRICTS

AURA

Aura is a new farming settlement four miles east of Pequaming and twelve northeast of L'Anse, its nearest railway town. It is situated on the southern shore of Keweenaw Bay and embraces a territory of about fifteen square miles. A part of this region is in Arvon township. The soil is a rich clay loam, especially suitable for the production of potatoes, hay, wheat, oats, and other grains. Because of the long distance to a railroad, shipping is difficult. As yet the farmers have not produced anything for the market, so there has been no need of discussing that question seriously, but when the time does come, the easiest ways to haul produce to market would be with trucks to L'Anse or with a gasoline yacht across the bay to the Copper Country.

When Charles Hebard came to Pequaming in 1878, he started lumbering on Point Abbey. The first camp was built on the point, two miles from Pequaming. To the present time there have been sixteen of them of which three are in operation.

In 1914 Hebard put these lands on sale at three hundred dollars a forty. Many people in the Copper Country were hard up because of the recent strike and decided to try farming for a change. By giving a small sum in cash, they could lay claim to the piece of land they liked and settle. The first seven families came in 1914. Now there are thirty-seven farmers.

As before mentioned, farming is not carried on there on a large scale. Most farmers have forty or eighty acres and a few own one hundred twenty. During the first years many of them tilled the soil with rude hand implements. It is true that life was not always very pleasant then for they had to endure many hardships. But Aura is altogether different now from what it was eight years ago.

The question of threshing grain was for years a serious problem. Finally a small company was organized in 1919 which purchased a thresher and a tractor. The organization of a co-operative association was also attempted, but because of insufficient capital and the half-heartedness of many, it failed.

The people are very badly in need of a store, for getting food from Pequaming is very difficult and troublesome.

For seven years the people had to use old railroad beds for roads or such as they themselves had built. Finally in the summer of 1921 the township expended a couple thousand dollars on the building of roads there.

The new schoolhouse was built in 1917, up to which time the children attended school at an old lumber camp which had been altered and repaired. Forty-eight children attend school there now. The building is used for all farmers' meetings, parties, and church meetings.

An acre of land was set off for a cemetery in the summer of 1921.

The postoffice was established in January 1922, but the car-

rying of mail was not begun until March of the same year.

Though a farming country, it is not without its amusements, especially in the summer time, when swimming is the best sport. Second Sand Beach is one of Nature's most beautiful and coziest nests in summer. In August when the blueberries are ripe, the people often go there with boats on Sundays, pick berries, swim, and enjoy themselves in a general way.

SUMMIT AND HERMAN

These are two farming districts about two miles apart and connected with the greater outer world by the Duluth, South Shore and Atlantic Railway. The entire distance from L'Anse to Summit is up-hill, and there, one is on the highest place in L'Anse township, hence its name. The scenery at both places is very picturesque and is rendered more beautiful by the rugged hills that rise on every hand. The soil is a rich, fertile loam, but the almost bluff-like hills make farming difficult.

Much is not known of the early history of Summit. Some time between 1880 and 1890, lumber camps were built there and much of the timber was cut away.

It was while working at one of these camps in 1900 that Herman Keranen, the first settler in Herman, conceived the idea of starting in the lumbering business himself. He bought several forties of land, built a rude log cabin, and settled down to work with a few of his companions. At that time forty acres of land, including the right to the timber, cost only two hundred dollars. He utilized every bit of the wood by cutting the best grades into logs and those of inferior quality into poles or cordwood. These were shipped to the Copper Country or Michigamme. For the first years farming was greatly neglected as it would have been impossible with the forest still there. Moreover, it was more profitable to lumber than farm. With the money derived from this lumbering enterprise Mr. Keranen laid the foundation of the biggest and most productive farm in Herman. The place was named after him.

Others followed Mr. Keranen and after clearing away the greenwood settled to farming. But comfort does not attend one into the wilderness and undoubtedly they all suffered hardships the first few years. As the population increased a school and postoffice were needed. The school which still stands was built in 1903 and fifteen children attended it. The postoffice was established in 1904.

The Herman Athletic Association was organized in 1912 and the hall which is used for its meetings and dances was built a few months later. All farmers' meetings are held at the school.

John T. Keranen was appointed secretary-treasurer of that district for the Farmers' Loan Association in June 1917. It has been beneficial to several.

A Farmers' Co-operative Association was organized in 1919, which has built a store and bought a tractor. Messrs. Bronson and Oakley were the first ones to build a store there, while later Mr. Keranen and Charles Dantes also engaged in the mercantile business. After the co-operative store was founded Keranen gave up the business.

The present population of Herman amounts to about two

hundred fifty. Each farmer owns about forty or eighty acres. Mr. Keranen owns the only thresher and does the threshing for everyone.

The school children number about sixty.

Summit has not as many inhabitants as Herman. It has only six families with fifteen children of school age. A new schoolhouse was built recently. The section house is still situated there.

It may be said that both Summit and Herman are yet in their infancy being such newly settled regions, and though they may never boom, they do promise a comfortable living for their inhabitants.

Zeba

This small settlement which lies halfway between L'Anse and Pequaming is situated on the southern shore of Keweenaw



The L'Anse Indian Band

Bay, within six miles of Pequaming Point. It was named Zeba (meaning river) after a little stream which runs southeast of it.

The history of Zeba is very closely connected with that of L'Anse, for the same missionaries, or their assistants, established churches here, and the same men traded with the Indians. It is here that the American Fur Trading Company was located and this became a shipping point for furs, hides, and sandstone. Remains of the old sandstone pit can still be seen, where the Indians used to bury their chiefs. Their bodies were later removed to the cemetery.

One of the oldest settlers is Peter Marksman, Sr. With some companions he acted as an agent for the fur trading posts. The government supplied them with food, clothing, traps, and all necessary supplies. Living so far from civilization, they sought diversion by making an annual trip by canoes to the camp

meetings at the Soo. After the railroad was built in 1874 they found the trains more convenient. During the rest of the year (for it often took them two months for the trip) they made their living by hunting and fishing. The same trading post where he was employed later became the home of Peter Hall and finally the property of his heirs until the year 1920, when it was destroyed by fire.

Two other leading pioneers were William Bass and Benjamin George. The former made his home in Zeba until 1879 and engaged in farming. He owned quite a large farm and many cattle, but as there were few farms in those days, there often was a scarcity of stock food. He hauled his hay with oxen from a meadow which was later known as "Bass's Meadow."

Benjamin George came here in 1889 and was a hunter, fisher, and trapper. He finally met his death by trapping. The story of his death is much like a hero tale among the residents of Zeba. One night as he lay in his hunting camp watching his bread in the oven, by the open fire, he noticed that his camp had caught on fire. As there was only one door, and this already was aflame, he was compelled to push out the side of his hut in order to save himself. Because of a short delay in doing this, he was overtaken by the fire and severely burned. Suffering intensely from lack of food and burns, he crawled on his hands and knees until he reached Sam White's farm, seven miles away, where he was found on the following day and taken home. He lingered between life and death for many days and then passed quietly away.

Zeba now is the capital of the Indian reservation which is located near L'Anse. The people lead very simple lives, and the place has the appearance of any similar country settlement. There are two churches, the Methodist Episcopal and the Seventh Day Adventist. The former is situated on the site of the old mission and has a much larger congregation than the latter.

The postoffice is in the same building as William Tollefson's store. There is also another store called the Zeba Cash Store. Both deal in groceries and general merchandise.

The schoolhouse was built in 1912 and has an enrollment of thirty-five children. The grades taught range from the first to the seventh, one teacher having supervision.



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